

# MYSTIC LIGHT LIBRARY BULLETIN

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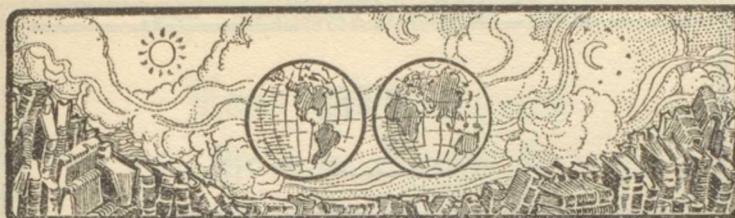
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To our Readers

Wishing you all

A Merry Christmas

DEC 14 1910



## MYSTIC-LIGHT-LIBRARY-BULLETIN

Issued Monthly by the Mystic Light Library Association

VOL. I, No. 4 49 JOHN ST., NEW YORK Tel. John 4578 Dec. 1910

### A Christmas Thought to You

By Max Ehrman.

The world has the heart of a child today;  
In snow trodden city and country way;  
And the love that we bring has made kindness king;  
And memories dear of the ripened year  
Are causing the lips of the world to sing!  
And feeling the music, O, friend of mine,  
That pictures before me that image of thine;  
And with nothing to do but old thoughts pursue,  
I journey o'er lanes and over snow-painted plains;  
In fancy I stretch out my hand to you,



## “If”

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you  
But make allowances for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim,  
If you can meet with Triumph and Disaster  
And treat those two imposters just the same,  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothin' in you  
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

—Rudyard Kipling in *American Magazine*.



# Law of Success

## How to Apply It

W. J. Colville

So very much is now constantly being spoken and written concerning the power of Suggestion, that public curiosity is naturally greatly aroused over the whole subject, and most of all concerning its applicability to Health, Happiness and Prosperity, three mighty words we often see grouped in close relationship. What is Suggestion, and wherein does it differ from compulsion, or coercion? This is a pertinent inquiry, particularly when we encounter, as we often do, many people who are very much afraid of being mysteriously robbed of some imaginary individuality, or mental freedom they have never yet attained. Hypnotic suggestion is a phrase we frequently encounter, and it is surely the adjective *hypnotic*, not the noun *suggestion*, which strikes terror in the breasts of timid weaklings, who are always trembling in fear lest some one, or some mysterious, uncanny influence should possess them and compel them to do something against their inclination.

It is pitiful to hear the fears expressed by the weak-willed and weak-minded, whenever this topic is broached, and it requires but very little knowledge of the mental condition of the tremblers to discover that they are lamentably deficient in that sacred individuality of which they incessantly chant the praises.

Individuality, once attained, is never forfeited. No one can rob us of what we have actually earned. The practice of Suggestion with healing motive is generally used in cases where the state of the sufferer gives evidence of lack of self-assertion; and the real object of the treatment (even though in some cases nominally hypnotic), is to release a victim from some condition of slavery to disease or to a pernicious habit, but never to enslave him either mentally or physically.

The Medical Profession resorts to many injurious and obnoxious practices where medication and operations are concerned, but in the field of Suggestive Therapeutics it is highly gratifying to note that the usages now rapidly coming into vogue are calculated to work a much-needed reform in the medical field, and at the same time confer immense benefit on many otherwise incurable sufferers.

We cannot circumscribe the power of Suggestion, for none of us can discern any limitation to its possibilities. Although it has always been a large and important factor in healing, it is only quite recently that many members of the Medical Profession have commended it, and their attention has been called to it very largely by the mighty work accomplished through its agency in "irregular" directions.

Suggestion, as a factor in business success, is quite as pronounced as in the field of **THERAPEUTICS**. Should any one take a course of training in a thoroughly modern business college, or peruse Correspondence Lessons furnished by enterprising advertisers, it would not be long before the discovery would be made that by far the major part of the

method employed to win confidence, to hold attention, and to promote and increase business generally, is *suggestion*, ranging all the way from the obviously external value of an attractive appearance and good address, to the far subtler and immeasurably more important phases of the question, which pertain to the distinctly mental or psychic aspects of the matter. Suggestions made only by outward appearances produce shallow and therefore transitory results, but suggestions due to interior force and strength of character, coupled with firm conviction and entire conscientiousness on the part of the suggester, lead to permanent results. A decidedly high moral standard from the point of view of a keen sense of honor must be lived up to by all who would make their practice of suggestion a pronounced success, for nothing exerts so deterrent an influence as sinister motives. Not only invalids (nervous cases in particular, on whose behalf suggestive measures are most frequently employed), but ordinary people we meet in the business world and in social life are becoming quite sensitive enough to feel sincerity or insincerity in the mental attitude of one who approaches them. We have no idea how often people are put upon their guard by the very effort to deceive them; this is the case with children and unsophisticated adults far more than with persons who, having lent themselves more or less to the practice of deception, have lost the keen edge of their original sensitiveness.

"The deceitful man will himself be deceived," is a very true statement. In like manner we can declare that the thoroughly sincere man will not be entrapped by adverse suggestions unless he stifles his intuitions,

in which case he has extinguished a lamp supplied him for his guidance. Our sub-consciousness is a very fruitful field for speculative philosophers, and we are beginning to discover that there is far more to be said in favor of its wisdom than in criticism of its folly. Thomson Jay Hudson deserves enduring gratitude for having set people to thinking about that plane of consciousness he called the "subjective mind." This plane is amenable to suggestion from all quarters, although we do not think that he ever clearly discriminated between *sub* and *super* consciousness, therefore he left a good deal of his philosophy in need of some straightening out by his successors. In the first of his five well-known books, "The Law of Psychic Phenomena," he treated the subject of hypnotism with unusual lucidity and fairness. A glowing tribute was paid to the responsiveness of the average man or woman to health-inducing suggestions *vs.* those of an injurious nature. Persons ignorant of psychology generally assume that it is quite easy to hypnotize people and then compel them to act upon any suggestions given them. This is very far from true, for not only is it usually difficult to induce hypnosis, but after it is induced we still have to deal with a vigilant sub-consciousness which never really slumbers, and which is a far more wide-awake sentinel than the objective reasoning faculty. In treating suggestively for health, happiness and prosperity, we have the co-operation of this sub-conscious warden, because deeply implanted in the sub-consciousness of every one of us is love of life, desire for health and happiness, and general intention to promote our welfare.

It would be contrary to all reason and experience to say that people wish to remain ill when they are constantly spending money and undergoing all sorts of painful or disagreeable operations in the hope of regaining health. We are often silly and stubborn enough to cling to stupid beliefs and injurious practices, which keep us ill, unhappy and unsuccessful, but we never entirely surrender our desire for the ordinary good things of existence, nor is it ever false to affirm that hope remains as long as life continues.

Now it is not *from* but *to* our primal and universal instincts that suggestions for well-being are invariably made, consequently the task before the mental therapist is by no means a hopeless one. The chief obstacle encountered by beginners in the practice of Suggestion is either lack of confidence or of concentration. Until we have developed a fair amount of confidence, and accustomed ourselves to the practice of concentration, our success will probably be only slight, but as our powers and confidence unfold through exercise, it is by going steadily forward with our mental work that we can reasonably hope to attain any high measure of proficiency. The most external methods may be resorted to at first, unless we are among those who intuitively feel that silent methods are often more potently effective, in which case we need have no recourse to either the oral or visual varieties. No matter on what plane we may practice the work of suggesting, it is essential that we are clear in our thought as to what we intend to suggest. It is particularly easy in most instances to provide exactly the right sort of material objects for preliminary suggestive uses. The method called by Henry Wood

"Ideal Suggestion through Mental Photography," has proved useful, as well as popular. This method can be employed anywhere by any one who secures a good motto and places it so that he may study it from a comfortable position. Quiet and restful attitudes of mind and body are alike desirable, and if while gazing upon an object which is making a good suggestion you should feel sleepy or drowsy, allow yourself to doze off and go to sleep with that excellent suggestion entering into your mind and about to take up residence in your sub-consciousness.

When selecting single words or mottos for suggestive use, it is necessary to procure letters (painted or printed) which stand out in bold relief, so that they are unmistakably distinct in appearance and leave no room for doubt as to their meaning. Usually, large, white cards are preferable, on which should be traced in vivid color the word to be visualized by the gazer. Strength, Power, Courage, Vigor, and all words of kindred import, should be traced in scarlet or vermillion. Such words as Rest, Peace, Repose, and all of that family, should be exhibited in some cheerful but quiet hue of blue or violet. The word Harmony can be beautifully traced in the seven prismatic—either a hue to a letter, or the seven hues introduced in each letter as they appear in the rainbow spectrum; the latter arrangement is preferable to the former, but it requires a more experienced artist to successfully accomplish it. When sentences are employed, the same color schemes may be adopted, the dominant word in the sentence giving its appropriate color to all its associates. For example, such a text as "GOD IS LOVE" may be traced in bril-

liant red with a golden border to each letter, but in that case you also suggest the unexpressed thought of WISDOM, which is the complement or counterpart of LOVE. Green can always be introduced to quell home-sickness, as it is the home-color of our planet. I AM HAPPY IN MY HOME, is a very good phrase to trace in green, or I AM CONTENT WITH MY POSITION. Every practitioner must use discretion in the selection of words and mottos to suit individual needs, but there are always a number of good universals with which we shall never dispense. Many people who have studied pathology find it a drawback when they undertake to give mental treatment, on account of their tendency to visualize the appearance of some disorder exhibited by the patient, but no such unpleasant liability is traceable to acquaintance with anatomy and physiology, although no scientific knowledge is positively necessary for the practice of suggestion. We often find that illiterate persons do more good by their spiritual methods than is usually accomplished by the most highly finished university graduate. The reason for this is that a certain kind of ignorance is helpful, ignorance of the ailment we need to vanquish or the vice we need to exterminate.

Pure air entering an apartment renders the continuance of foul air therein impossible; so, in like manner, will the entrance of new thoughts into the mind drive out the old. It is to introduce new thought that the Suggestionist is working, just as some one may kindle a fire in a damp room and leave the fire to drive out the dampness. "I have been treating myself for that headache, but I'm actually

feeling worse," is a common expression, and one which throws great light on the reverse side of the practice of suggestion. You have contemplated an affliction and thereby increased it. No intelligent person who knows the barest rudiments of useful suggestive practice could fall into such an error, or believe that so insane a mental act could possibly prove beneficial. Nothing can be more ludicrous than the queer nonsense that is mistaken by unreasoning people for suggestive practice! "I suppose I ought to say I haven't it," is a sample of the nonsense one often hears when suggestion is mentioned among those who know nothing of its actual workings, but have heard some garbled version of it. Let it be understood, once for all, that we are to suggest to ourselves and others, only something we desire to see manifested and all that verbal rubbish will immediately disappear. Contemplate any "it" which you deem desirable to call into further expression, such as added strength, peace, joy, amiability, tranquility, and a host of other excellencies, but never permit your thoughts to dwell upon the ills you seek to conquer, for they must be routed by the incoming of their inevitable adversaries or starved out through lack of sustenance.

We all know that no condition can long endure without support; the germ theory now so widely debated lends itself instantly to our purpose in this discussion. There are many acknowledged varieties of microbes, some benign and some malign. If we give continually more and more encouragement to the former, they will overcome the latter, and even if we contemplated the matter only negatively, we

could readily see how the pathogenic germs we wish to extirpate would of necessity perish were they provided with no nutrition. Every kind of thought is in correspondence with some physical condition, and we certainly need not go into any profound metaphysical speculation to demonstrate the obvious. Were it not for the value of suggestion, the doctor himself would be a negligible quantity and the medicines administered would alone be of considerable value. No school of practice to-day ever attempts to undervalue the importance of the personal factor, indeed medical treatises often lay immense stress upon the confidence-inspiring presence of the qualified physician, who frequently administers only a *placebo*, in which no one, least of all a medical doctor, believes to have any other than a suggestive value.

Were it not for the power of suggestion, such practice would amount to arrant humbug, as it would be deceiving a patient through making him believe he was taking a powerful medicine, when he was really only taking a little bread, sugar, or water. But because suggestion is a mighty power, and no one knows this better than experienced physicians, that seemingly deceptive mode of treatment is strictly scientific and entirely laudable, provided the one who practices it realizes the force of suggestion and is actually giving mental treatment understandingly. We often have to begin very low down in the scale, so far as methods are concerned, as we must begin with all people exactly where we find them; but we are no educators or benefactors if we leave people exactly as we found them.

At this point we may proceed to auto-suggestion.

actually materialize, but that is something most of us are extremely unwilling to admit unless things are going very well with us, and then it is never disagreeable to believe that our own mental states are so good that they attract and maintain prosperity. Every thought is indeed a suggestion and a magnet, but all outward words and deeds are also suggestions, and they react upon ourselves and others to a far greater extent than we usually realize. When people allow themselves to believe they are growing old and losing much of their youthful efficiency, they are very prone to dress in black and take on a general appearance of aging rapidly, or of having aged already; the result is that they both suggest to themselves and attract the thought from others that they are wearing out and will soon have to retire from active service because their strength and faculties are failing. If such people want employment they find it very difficult to obtain it, because they hold the thought, and unconsciously convey it to others, that they have not the power to do what they might wish to undertake, and no employer—if he can get any help in the efficiency of which he feels confidence—deliberately hires what he believes to be incompetent assistance. It seems hard and cruel that people should be brushed aside or shelved because they are no longer youthful, but it is largely their own fault that they are thus unkindly treated. People talk much about having to save their energies which are rapidly declining, and declare that, in order to do so, they must cut themselves off from all recreation, on the plea that they must save all their waning vitality for necessary exertions. Such a policy is little less than suicidal, as

it consumes far more energy in adverse suggestion than could well be expended in any moderate amount of ordinary dissipation, and the results flowing from this benighted course of action are extremely weakening, because of the continual fastening upon the subconsciousness of a growing sense of inability to engage in active exercises. Once in a while we read of a man chopping wood on his hundredth birth anniversary, and we often hear of well-known people who have led strenuous and prominent lives celebrating a ninetieth birthday and taking active and intelligent part in some rational amusements, but such persons have never grown morbid, they have never laid aside the harness, and they have never regarded their employment as something irksome or fatiguing. It is a very noteworthy and an intensely helpful fact that distinguished men and women who have lived lives of almost phenomenal activity have preserved their faculties to an unusually ripe age, and it will invariably be found that they took a great deal of pleasure in their life-work and believed in their ability to indefinitely continue it. Nothing more is advantageous, if one is getting to any extent tired and rusty, than to go as often as possible into an atmosphere where bright ideas are being promulgated, and where the general sentiment expressed is intensely optimistic, for genuine optimism is the only sane and healthy philosophy of life.



## EDITORIAL

W. J. COLLVILE

As we are again about to celebrate the most popular holiday of the year, it well becomes us all to ask ourselves seriously what is the true significance of this world-wide annual celebration. Are we merely endeavoring to commemorate a wonderful event in history which occurred long ago, or are we seeking to actually celebrate a festival, the celebration of which will exert a hallowing and sweetening influence over all our lives? The singular charm of Christmas is that it appeals to everybody, and children in particular rejoice in it with glee. We all know much of its many beautiful religious aspects and we are none of us strangers to the social side of its festivity, but there are many considerations of utility pressing upon mind and conscience in these days so that those are not wanting who regard Christmas in rather an unfriendly temper. We hear well-merited protests against extravagant and senseless giving and all manner of foolish ostentatious display, and while we ought to sympathize with this timely outcry we should never allow our judgment to become warped so that we fail to discern the blessings which far outweigh the vices of the season. No human institution, as far as we know, has yet been rendered perfect, therefore great festivals are not without their palpable abuses which we should endeavor resolutely to remove, but there is only one permanently effective way of destroying a perversion and that is by cultivating a righteous use. Let us then at this merry Yuletide seek to revive the best traditions of the past and studiously avoid the follies which have, to some extent desecrated the holiest and happiest season of the year. The best modern types of thought are those which harmonize precisely with the most sublimely idealistic of the poetic visions of days of old. Shakespeare, and all the truly great among our poets

have chanted the praises of a spiritual atmosphere generated at Christmastide which keeps all uncanny influences at bay. It may be only a romantic superstition to imagine that the season itself gives birth to this holy air, but it is intensely practical to take account of how, by our own right thinking, we may make the poets' rhapsody become so manifestly real that the festive period may be an occasion for actually realizing those tremendous social as well as individual benefits which are verily within the reach of all who are determined to create and merit them. Charles Dickens was one of the profoundest students of common human nature who has left a lasting imprint on our literature and influenced, through his entrancing novels, the thought of the populace at large. It was out of his real knowledge of ordinary human life that Dickens evolved his world-famous "Christmas Carol," which is still read to delighted audiences, especially on Christmas Eve, all over the English-speaking world. Let us, then, not only revert in thought to the Crib of Bethlehem as it stood nineteen centuries ago, or let us not only seek to gather historic information concerning the Solar Festivals of remote antiquity which the Christian Christmas has largely superseded, but history and scholarship aside throw ourselves vitally into this year's celebration of Peace and Goodwill to all humanity. No practice can be more appropriate than that of calling special attention from pulpits and platforms, and through the press at this delightful season to the substitution of arbitration for warfare wherever human interests apparently conflict. It is our human glory that we can arbitrate while beasts can only fight. And as to the giving of presents, though this time-honored custom cannot and should not be abolished, we need more and more to think of the spirit of the donor far more than of the exterior value of the gift. Whatever acts are prompted by sincere kindness can never be

other than helpful in the influence they exert. Thinking increasingly of the spiritual value of gracious sentiment we shall all find some way of making our Christmas offerings so that they will truly bless.

#### SOCIETY OF THE GOLDEN KEY.

Such is the impressive title of a singularly important organization already highly influential in Great Britain and rapidly making headway in America. The gifted President is Mrs. Hugo Ames, who before her recent marriage to a distinguished scholar who co-operates with her as Vice-President, was well known as Flora Northesk-Wilson, a name beloved and honored by a very large coterie of practical philanthropists as well as special students of those mysterious and yet truly scientific subjects to which the order of the Golden Key is especially devoted. It was our good fortune to meet Mr. and Mrs. Hugo Ames in Los Angeles during October last and to listen to some brilliant discourses by Mrs. Ames, illustrated in a highly fascinating manner.

Blanchard Hall is one of the largest and most popular places of assembly in Los Angeles and for several Sunday afternoons it has been filled to repletion with eager listeners who have received information of a truly astounding nature concerning Music, Form and Color so vividly presented that the word-pictures remain as distinct in memory as the literal views shown upon the screen appeared to external vision. According to Mrs. Ames, the resources of musicians in the ample field of therapeutics are illimitable.

The present headquarters of the Society of the Golden Key are at 14 Lexham Gardens, London, W. Branches are being established in various parts of America and many students associated with the Order are living in Canada, Australia, and other British Colonies. The promoters of this truly philan-

thropic as well as educational movement have issued a prospectus in which they declare that their work is entirely universal in scope and tendency. No desire exists to make proselytes to any mysterious cult, but truth is sought in all systems of religion and philosophy, while the main object of the Society is actually to discover a key which will unlock the inner teachings of the many Schools and Scriptures which are outwardly familiar to many of us, but the interior essence of which is generally unknown. Music, Art, Religion, and Healing are specially mentioned as the four great topics on which instruction will be constantly given by means of lectures, literature, and special instruction conveyed privately and in select classes to earnest students who desire to penetrate below the surface of what all may see and hear. Mrs. Ames is the author of several valuable books and pamphlets all of which are procurable at 49 John street; her greatest work is just leaving the press and will receive special notice in January BULLETIN.

The Pledge taken by those who join the Society of the Golden Key is as follows: "I hold the key to help Humanity and will so educate my life to deeper meaning of Love and Life as to become an active helper and worker."

At noon daily all over the world members make the affirmation, silently or aloud, according to circumstances, "I hold the Keys of Divine Life." Agreeing to the famous aphorism "In Unity is Strength," we can readily see what a mighty influence for good may be exerted by this Society if its members do but enter into its spirit and comply with its simple but far-reaching obligations. As a fresh link between truth seekers the world over this organization may well be hailed with sympathy and joy.

**N. B. All unsigned articles are editorial.**

## "Fess Up Now" By Edgar S. Nye

Haven't you often worn goggles of blue,  
And seeing Life's sham and its shame,  
Felt it was all a big scramble, and you  
Might as well get into the game?  
That nothing much mattered but a big bunch of cash,  
And the man who was good was a jay,  
And the whole blooming country was going to smash:  
'Fess up, now, hasn't it been that way?

Haven't you felt it was hardly worth while  
To try to live up to your best?  
And haven't you smiled a cynical smile—  
And something way down in your breast  
Whispered Life had a prize that was higher than gold  
And sweeter than fame or display?  
And the faith that had slipped took a brand-new hold:  
'Fess up, now, hasn't it been that way?  
And didn't a peace come near that was far,  
And urge you to strive toward it still?  
And didn't you turn your face to a star,  
And didn't you say: "I will!"  
And weren't you stronger, and didn't you find  
The world was better, and didn't it pay  
To be brave and patient and cheery and kind:  
'Fess up, now, hasn't it been that way?

## ENVOI

By Flora Ames

Lo! how I sound my note now to the world.  
And use the tender strings of thy sweet heart  
To pour a flood of Love divine into thine ear.  
Shall I not tune the Harp of all that is lost and found  
Within the perfect soul of Woman? Is the world not round  
And ready in her glorious globe of Fire  
To purge the sins and shame of women lost, who yet  
Can bear within their breasts  
The token of Divinity Sublime?  
In every ripple of the brook, in every thrill on earth,  
I Breath my song of Love.  
Of this great truth of perfection sweet,  
Should they now silence me, alas!  
For no! I arise . . . I stand upon my feet  
Upon the newer ground of finer faith; and all is spread  
In glory shimmering. List to me, O world, for thou art sweet.

# Rosicrucian Christianity

Series Number Four

Sleep, Dreams, Trance Hypnotism,

Mediumship and Insanity

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For explanation of the technical terms used, see the earlier numbers of this lecture series. They form a connected consecutive whole.

We have seen that man is a very complex organism, consisting of:

- (1) The Dense Body, which is his tool in action.
- (2) The Vital Body, a medium of "vitality" which makes action possible.
- (3) The Desire Body, thence comes Desire and compels action.
- (4) The Mind, a brake on impulse, giving purpose to action.
- (5) The Ego, which acts and gathers experience from action.

The purpose of life is to transform the powers latent in the Ego into dynamic energy, whereby it may perfectly control its different vehicles and act as IT pleases. We know that it does not have full sway now, or there would be no warfare in our breasts, as we say, between the spirit and the flesh, but in reality, as we should say, between the spirit and the desire body. It is this warfare that develops the spiritual muscle, as wrestling builds the physical muscle. It is easy to bid others do this and that, but to enforce obedience from ONESELF is the hardest task in the world, and it has been truly said that "the man who conquers himself is greater than he who takes a city." Goethe, the great initiate poet, gives us the reason why in the lines:

"From ev'ry pow'r which all the world enchains,

Man liberates himself when SELF-CONTROL he gains."

Such a man is above all laws, whether made by man or God—not that he would break them, far from it—but for just the opposite reason, that his perfect obedience to them renders ALL laws as superfluous in respect to him as the law "thou

shalt not steal" is to one who has learned to respect the property rights of others.

Sin or action contrary to the will of God, or the laws of nature, was before all Law, and Saint Paul well appreciates its beneficent action when he says that "the law is a taskmaster to bring us to Christ, for without 'Law' we had not known sin."

Whenever we break one of nature's laws, that transgression, as a cause, brings as effect a corresponding retribution. If we overeat, or eat improperly, indigestion may result, or perhaps, if the disturbance we have caused is serious, it may be necessary for nature to burn it out on the physical plane of action by means of a fever. If we sin against the laws of morality, social ostracism follows, and thus wrong on the moral plane brings retribution. But the man who uses his mental powers unworthily is the worst as well as the most dangerous, for the gourmand may be an otherwise exceedingly respectable and lovable person, practically injuring no one but himself. The immoral person, the common brawl and the gossip are cancers on society, dangerous to all. They can, however, be shunned and avoided, and thus the dangers incident to contact with them may at least be minimized. They may and sometimes do repent and reform, but the most insidious of all wrong is that done upon the mental plane of action, where a man under the guise of perfect respectability, often under the cloak of benevolence, can blight the lives of others, bend their wills to his own ends, yet seemingly remain irreproachable himself, and even be looked upon as a friend and benefactor by his victims.

Thus without danger of detection he gains his end, whether that be gold or aggrandizement.

His transgression is seldom punished in the same life in which committed, but often in later lives finds its expiation in congenital idiocy, without the chance of repentance or forgiveness, such as, for instance, a realization of wrong to another may bring in ordinary cases, when repentance is accompanied by reform. The crime of the determined hypnotist is in fact a phase of what the Bible describes as "sin against the Holy Spirit," spiritual evil, the greatest danger to society.

The Holy Spirit is the creative principle in nature and the creative force in man is its direct expression. The same force expresses itself through the generative organs to create a new body and through the brain to create new thoughts, which are afterwards crystallized to "things."

When anyone is victimized by a hypnotist he ceases to be his own master and loses his faculty for independent thought under the spell of *the hypnotist's suggestions*—which *are in fact commands*, because the victim has no choice, but *must obey*.

Therefore, as the hypnotist interferes with the expression of the creative faculty of thought in his victim, which faculty is a direct expression of the Holy Spirit, he is committing a sin against the Holy Spirit.

To give point and force to the descriptions of such abnormal conditions as exist in dreams, trance, hypnotism, mediumship, obsession, and insanity we will begin with an explanation of the condition of man in the normal states of waking and sleep, as viewed from the standpoint of occult science.

**THE WAKING STATE.**—In the waking state all the vehicles of man are confined within the same space. As the bones, the flesh and the various juices of the body are confined within the skin, so all the bodies of man are gathered within an egg-shaped cloud that reaches above the head, below the feet and all around the visible body. No matter what position the dense body may take, it is always in the center of this aura, as the yolk is in the center of an egg. The aura surrounds man's dense body as the white of the egg surrounds the yolk. But that is not all, for this aura composed of man's finer vehicles not only surrounds the dense body, but permeates its every particle as well, in a manner similar to the way in which the blood pervades the whole dense body.

Thus we see that these bodies are nearer than hands and feet, and, though as invisible as our breath, they are not less real or less necessary. During life man cannot ordinarily separate them; and unless they are all together he cannot move and act as he does in ordinary daily life.

During the waking state there is a constant war between the vital body and the desire body. The desires and impulses

thus, when the dense body goes to sleep, there is a separation. The Ego and the mind, clothed in the desire body, draw out from the vital body and the dense body, the two latter remaining on the bed, while the higher vehicles hover above or near the sleeping body.

The process of restoration now begins. In a fight in the physical world the injuries are never all on one side; the winner always has some lesions. The fiercer the fight, and more evenly the combatants are matched, the more lesions go to each. So with the combating vital and desire bodies, the desire body wins every time, yet its victory is always a defeat, for it is then forced to leave the battlefield and the price, the dense body, in the hands of the vanquished vital body and withdraw to repair its own shattered harmony.

When it withdraws from the sleeping body it enters that sea of force and harmony called the Desire World. Here it lives over the scenes of the day, but *in reverse order*, from effects to causes, straightening out the tangles of the day, forming true pictures to replace the wrong impressions due to the limitations of the life in the dense body, and as the harmonies of the Desire World pervade it, and wisdom and truth replace error, it regains its rhythm and its tone, the time required to restore it varying according to how illusive, impulsive and strenuous had been the life of the day.

Then, and then only, does the work of restoring the vehicles left on the bed commence, and the restored desire body starts to revive the vital body, pumping rhythmic energy into it, and that in turn starts to work upon the dense body, eliminating the products of decay, principally by means of the sympathetic system, with the result that the dense body is restored and overflowing with life when the desire body, mind and Ego enter in the morning and cause it to wake.

**DREAMS.**—It sometimes happens, however, that we have become so absorbed and interested in the affairs of our mundane existence that even after the vital body has collapsed and rendered the dense body unconscious we cannot make up our minds to leave it and commence the work of restoration; the desire body will cling like grim death, is perhaps only dragged half out by the Ego, and starts to ruminate over the happenings of the day in that position.

It is evident that this is an abnormal condition. The proper connection between the different vehicles is ruptured in the first place by the collapse of the vital body and further disarranged by the unusual relative positions of the higher vehicles, which has partially disconnected the sense centers of the former from the latter, and the inevitable result is those confused dreams where the sounds and sights of the Desire World are mixed with the happenings of daily life in the most grotesque and impossible way.

At times, when something in daily life has particularly agitated the desire body, it happens that when it has severed connection with the lower vehicles, is engaged in the work of restoration by above mentioned review, that when a trying incident of the day appears, and the desire body sees the solution, it will rush back into the dense body, in order to impress the ideas on the brain, thereby causing the dense body to wake with a start. It is only in the fewest cases that it is able to bring back the solution that was so clear in the Desire World. Even if it does succeed in impressing the solution on the brain, it is usually forgotten in the morning.

The knowledge of this fact has caused many people to keep paper, pencil and a light by the bedside, and often they are rewarded by finding solutions to their problems written in the morning, without having even a recollection of writing. It is a good idea to follow.

Under such a condition, where there is no complete separation of the vehicles, it is evident that waste is still going on and that restoration is impeded, the dense body tossing on the bed in extreme cases, and in consequence there is a tired feeling in the morning, due to the imperfect separation of the vehicles, which causes dreams and makes the sleep restless.

Not all dreams are confused, however, those, for instance, which bring logical solutions to problems of life or prophetically warn of impending trouble, which often enable us to avoid or avert disaster. Such dreams generally occur just before waking, and only when there has been a complete separation of the vehicles previous to the awakening, for only then is it possible for a dream to be logical, and in that case it is merely that the knowledge of impending disaster

seen by the Ego in the Desire World is successfully transmitted to the brain. It is a great help in furthering such impressions in the coming night if we hold the thought to the last on going to sleep: "I want to know about so and so, and *I am going to remember it in the morning.*" If this is the last thought on going to sleep, it will bring the memory of the solution arrived at.

To take up the time giving instances to prove the value of dreams would be a waste of time in a lecture. The daily press teems with instances of providential escapes attributable to warning dreams. The records of the Society for Psychical Research give voluminous evidence, and anyone in search of evidence will have no trouble in finding it.

**HYPNOTISM.**—It is characteristic of the invisible bodies of man that they are acted upon by "*WILL*." Every impulse to action that comes from *within* originates in the will of the man himself, while incentives to action arising from *outside* sources, commonly called "*circumstances*" originate in the will of others, and the difference between the man of *strong character*, good or bad, and the *weak man*, is that the former is impelled by *his own will*, acting from within, which enables him, regardless of circumstances, to make his way as he determines.

On the other hand, the weakling who has no will is the helpless sport of the billows of circumstance, dominated by the will of others, driftwood on the shoreless sea of life.

To control others by the exercise of will power is mental assault, and is even more reprehensible than assault on the physical plane of action. It is this mental assault which is called "*hypnotism*," and it is graded in its effect just as physical assault is. A strong man may administer a playful slap to get another to do his bidding, or he may beat him to unconsciousness. The hypnotist salesman administers just enough force to make the customer buy something he does not want or cannot afford, and then deludes himself by calling it legitimate business.

Bad and widespread as this is, it is at least not attended by any of the after-effects incident to the practice of putting "*subjects*" into a hypnotic sleep. The enormity of this crime can only be appreciated when the effect upon the invisible bodies of the subject is noted.

No strong-willed person can be dominated by a hypnotist to the extent of being put to sleep, and no one who keeps a positive mental attitude can be dominated, hence the unsuspecting victim is first told to be perfectly negative and willing to be put to sleep. The passes of the hypnotist are now directed to the head and impinge upon the head of the vital body, squeezing it through the physical head, so that it lies around the neck in thick rolls, something like the collar of a sweater.

Thus the connection between the Ego and the dense body is severed, as in sleep, and the higher vehicles withdrawn. But there is now a different condition than in the sleep state. The head of the vital body is not in its proper place, enveloping and permeating the dense physical head of the victim. That is now pervaded by ether from the vital body of the hypnotist, and thus he obtains power over his victim.

If we know what "wire-tapping" means we have the key to the relation between the hypnotist and his victim, at least in a measure. If a man has a private telephone connection from his home to his office, and someone makes a connection in between, he will be able to intercept messages, impersonate the business man, issue orders, etc. The hypnotist does something like that. He taps the line of communication between the Ego and body of his victim by interposing part of himself in the line, and by virtue of that hold he may force the Ego to go out in the invisible world and get whatever information he desires, as far as it is possible; or he may make the dense body do foolish or criminal acts according to his pleasure.

But even this is not the worst about hypnotism. By far the gravest danger to the victim arises from the fact that, once a part of the hypnotist's vital body has been introduced into his own, it cannot be entirely withdrawn at the awakening. A small part remains and forms a nucleus by which the hypnotist may gain ingress and subdue his victim more easily the next time, and each succeeding time something is added to this nucleus, so that by degrees the poor victim becomes perfectly helpless, amenable to the will of his master independent of distance until the death of one or the other breaks the connection.

This remnant of the hypnotist's vital body is also the storehouse for commands to be carried out at a future time, involving the performance of a certain act, on a certain day, at a certain hour. When the time arrives the impulse is released like the spring of an alarm clock, and the victim must carry out the command, even to murder, yet has no idea that he is influenced by someone else. Therefore hypnotism is the greatest crime on earth and the greatest danger to society.

It is sometimes contended that hypnotism may be used benevolently for the cure of drunkenness and other vices, and it is readily admitted that, viewed solely from the material standpoint, that appears to be true. But from the viewpoint of occult science it is far otherwise. Like all other desires, the craving for liquor is in the desire body, and it is the duty of the Ego to master it by will power. That is why he is in the school of experience called life, and no man can do his moral growing for him, any more than he can digest another's dinner for him. Nature is not to be cheated; each must solve his own problems, overcome his own faults by his own will. If, therefore, a hypnotist overpowers the desire body of a drunkard, the Ego in the drunkard will have to learn its lesson in a future life, if he dies before the hypnotist. But if the hypnotist dies first the man will inevitably turn to drink again, for then the part of the hypnotist's vital body which held the evil desire in check gravitates back to its source, and the cure is nil. The only way to *permanently* master a vice is by one's own will.

At the death of a hypnotist all his victims are released, and no suggestion for a subsequent date will compel them.

**MEDIUMSHIP.**—To understand mediumship it is necessary to know that at death the same separation takes place as in sleep, but it is permanent. The so-called *dead* have Ego, mind and desire body, and are often conscious of the world they have left for some time after. Some cling to the earth life, and cannot set their minds to learn the new lessons; we call them "earth-bound spirits." They cannot function in the visible world without a body, however, and so they take advantage of the fact that all spirits are not confined with equal rigor to the prison of the dense body. Those who

are most closely bound are the rank materialists; those whose cords do not bind them so tightly are "impressionists," capable of answering in some measure to spiritual vibrations. Persons of positive character thus constituted, if they develop, do so by *their own will*, and become trained occultists. Those of weak will can only develop by the aid of others, and in a negative way. They are the prey of earth-bound spirits who constitute themselves "spirit guides" and develop their victims as "trance mediums," or, if the connection between the victim's dense and vital bodies be particularly lax, into "materializing mediums."

These earth-bound spirit controls are in every respect like the hypnotist, except that they are invisible to their victims and have more power over them, because looked up to as "higher beings," "angels" devoid of evil, and unselfishly aiming to diffuse happiness or wisdom.

As a matter of fact, there is no transforming power in death. The sinner does not become a saint nor the ignoramus a Solomon because of it, and it is a pathetic sight to the trained clairvoyant who sees the imposition practiced by unprincipled spirit controls upon their unsuspecting victims, who are so thoroughly unsophisticated that they fail to distinguish the true character of the impostors and accept their inane, goody-goody phrases as sublime wisdom. They have done some good in proving the reality of a life after death, but much harm to mediums.

The modus operandi of the invisible manipulator is simply to push the higher vehicles out of the lower bodies of the unresisting medium, step in himself and take control. When he leaves, he also takes part of the medium's vital body to use as a key or lever next time.

In some cases he is not satisfied to borrow a body, but steals one, and keeps the owner out permanently. We see the same body, but there is another soul within, which shows different habits and tastes altogether. That is called "*obsession*," and can be detected by the fact that the iris neither responds to light nor distance by contraction or expansion, for the eye is the window of the soul and only the owner can truly manipulate it; hence the eyes of mediums under control are always closed, or have a glassy stare.

There are certain means of getting rid of an obsessing spirit and restoring the body to the owner, but that cannot be given publicly.

We have seen that in the waking state the dense body and the vital body are surrounded and interpenetrated by an egg-shaped cloud comprising the desire body and the mind. These vehicles are all *concentric*, and form so many links in a chain. It is the interpolation of one into the other, so that the sense centers in one are in proper alignment with the sense centers of the other, which enables the Ego to manipulate the complex organism and perform in an ordered manner the life processes which we call reason, speech and action. If there is a maladjustment anywhere the Ego will be correspondingly hampered in its expression. This perfect balance is health, the opposite is disease.

Disease takes many forms; one is insanity, and that also is of different kinds. Where the connection between the sense centers of the dense body and the vital body are askew, where sometimes the head of the vital body towers above the dense head instead of being concentric with it, the vital body is out of adjustment with both the higher vehicles and the dense body. Then we have the docile idiot. Where the dense and vital bodies are in adjustment but the break is between the vital body and the desire body, a similar condition obtains, but when the break is between the desire body and the mind we have the raving maniac, who is more ungovernable than a wild animal, for that is checked by the Group Spirit. In that case all the animal propensities are followed blindly.

When the break is between the Ego and the mind, the latter takes charge of the three vehicles, and we have the consummate cunning which characterizes a certain class of insane. Such an one will successfully hide his baneful designs and outwit all to attain revenge for fancied wrong or other low desire until the victim is within his power. Then the brute nature of the desire body will spend itself in some horrible outrage, or the mind may even then dominate the desire body and exert its diabolical cunning in slow torture before the desire body breaks away and ends the sufferings of

the victim, perhaps brutally, but infinitely more merciful than continued torture.

The object lesson to be learned from a knowledge of these matters is that we must remain our own masters and never under any pretext allow ourselves to be hypnotized or controlled by an outside agency; also that self-mastery is our goal, and not mastery over others.



## The Second Coming

BY

Ella Wheeler Wilcox

How will Christ come back again,  
How will He be seen, and when?  
'Where His chosen way?  
Will He come at dead of night,  
Shining in His robes of light,  
Or at dawn of day?

Will it be at Christmas time,  
When the bells are all a-chime,  
That He is reborn?  
Or will He return and bring,  
Wide and wondrous wakening,  
On some Easter morn?

When will this sad world rejoice,  
Listening to that golden voice,  
Speaking unto men?  
Lives there one who yet will cry,  
Loud to startled passers-by,  
"Christ has come again?"

List to the answer, CHRIST IS HERE.  
 Seek and you shall find Him near;  
 Dwelling on the earth.  
 By the world's awakened thought  
 This great miracle is wrought;  
 This the second birth.

While you wonder where and how,  
 Christ shall come,—behold Him NOW,  
 Patient, loving, meek,  
 Looking from your neighbor's eyes,  
 Or in humble toiler's guise—  
 Lo! the Christ you seek.

Search for Him in human hearts;  
 In the shops and in the marts;  
 And beside your hearth;  
 Search and speak the watchword "LOVE,"  
 And the Christ shall rise, and prove  
 He has come to earth.

Sorrowful oftentimes is He  
 That we have not eyes to see—  
 Have not ears to hear;  
 As we call to Him afar,  
 Out beyond some distant star,  
 While He stands so near.

"Seek Him, seek Him where He dwells,"  
 Chime the voices of the bells  
 On the Christmas air;  
 "Christ has come to earth again;  
 He is in the hearts of men;  
 Seek and find Him there."

From *The Delineator*



# Reviews

## New Books and Periodicals on our Library Table

The REBUILDING OF KING SOLOMON'S TEMPLE,  
by J. H. Franklin. Douglas Printing Co., Omaha, Nebr.  
Price \$1.00.

Above is the attractive title of a very interesting and edifying work by J. H. Franklin, of Omaha, Nebr., whose portrait, which fronts the title page, presents him as a thoughtful long-headed young gentleman from whom we may reasonably expect good thought expressed in fine language, and as we peruse the volume our highest expectations are fully satisfied, for we are treated to such singularly clear and graphic descriptions of places visited by the author—scenes endeared to large sections of humanity by the holiest traditions,—that we feel indeed that we are being escorted by an experienced traveler who not only knows but loves the consecrated ground on which he reverently treads. The dedication is "To him who guided my footsteps when a boy, who would rather I had a good name than riches,—My Father."

A map of Jerusalem showing the Temple site faces the table of contents and many illustrations adorn the book at intervals and add greatly to its worth. The singular charm of this treatise is that it is so full of fascinating information that though small enough in size to be carried easily in a coat pocket, it gives the reader condensed information lucidly conveyed that is generally only procurable by dint of wide research or the handling of very bulky volumes. Such a book as this instantly meets a present day demand, as it is in every way adapted to the needs of busy people who wish to employ their limited leisure to the best advantage, and being both concise and entertaining it is just the book to present to young people who seek enlightenment in company with recreation. Bible students will gain much light from these luminous pages which make the ancient stories appear so vital that we seem to actually see the places described and take our own part in the ceremonies and celebrations which were the glory of Israel in days of old and are still even more than a cherished memory to those who can trace a perpetual interior significance in the Rites which center in the Temple.

The closing chapter, while making an especial address to Masons, appeals also to a very wide public outside the Craft. It is not the province of a reviewer, nor within the limits of a brief review, to tell the readers of a periodical all that an author thinks a great nation like the United States of America may be able to accomplish in rescuing Palestine from misrule and helping to rebuild the Temple, but it may whet the appetite of many who feel a deep affection for the Holy Land alike of Jews and Christians to know that an appeal is made that steps be taken to assist at once in so improving Palestine that after many centuries of oppression and decay the ancient home of Israel may truly blossom with the Lily and the Rose of prophecy.

The purple and gold binding and the excellent paper and entire make-up of the volume reflects great credit upon those who have charge of the mechanical equipment.

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REINCARNATION AND CHRISTIANITY. By a Clergyman of the Church of England. Price 50 cents.

This is a small but compendious volume issued by Rider & Son, in substantial board cover, excellent type, good paper. A very handy volume for busy people who have not time to wade through lengthy treatises and who desire the gist of a subject so presented that there is material for an essay on every page. Whoever this clergyman may be, he is unmistakably a ripe scholar, a profound thinker and a cogent reasoner, one who shirks nothing but faces issues boldly, regardless of what conclusions must finally be reached. The table of contents, giving an outline of the eight chapters which make up the volume, is itself a highly instructive introduction to the evidences for the doctrine promulgated. The old Universalist doctrine of the primitive Christian Church is firmly grasped by this clergyman who does not hesitate to correct the flagrant errors into which the teaching church has fallen regarding the object and duration of penalty, whether on earth or in some other than a terrestrial state of existence. The treatise as a whole may fairly be termed as scientific as it is religious, for the author gives assent to all that has been proven concerning the gradual development of human life on this planet, quite at variance with the false notions entertained by the bulk of ecclesiastics prior to the recent scientific outburst. We cannot say that reincarnation is positively demonstrated by any or all of the references to the Scriptures and to the Fathers, but it is shown that there is nothing in that theory of the soul's progress at variance with essential New Testament or early Christian teaching. Concerning vicarious suffering it is contended that it is consonant with eternal law, but it is part of the universal consequence of human solidarity and does not necessarily imply propitiatory sacrifice. Personal repentance involving the renunciation of sinful motive is, we are told, the true way of atonement. The Greek word for repentance, (me-

tanoia), is correctly defined as change of heart and mind, a new way of regarding everything, and on the basis of this translation it logically follows that all discipline to which souls are submitted must be intended for their enlightenment and purification, never possibly for their useless torture or perdition. To members of the Anglican Church and associate bodies the reasoning of this wise cleric ought to specially appeal as he shows convincingly that such a doctrine as that of successive human embodiments is not inconsistent with the bulwarks of Christian faith, while both endless misery and annihilation are alike, though in differing degrees, entirely incompatible with an acknowledgment of Divine sovereignty in the true meaning of the term. If any section of the Christian Church in these days is to gain and hold a real influence over thoughtful minds it must prove the superiority of its doctrine over the nebulous agnosticism which is now the common substitute for either faith or knowledge. Shallow platitudes will not convince the reason or satisfy the emotions, but both can be healthily sustained on a view of the Universe which admits all facts and seeks to interpret them with ever-increasing fulness in harmony with the central idea of infinite and eternal equity. Concerning Theosophy our good clergyman speaks very temperately and, though he wisely refrains from endorsing at randum all alleged results of extraordinary clairvoyance, he pays tribute to the clairvoyant faculty and suggests that when wisely handled it may prove a source of much general enlightenment. The pre-existence of souls is very plainly taught in the volume before us, but nothing is stated dogmatically regarding reincarnation. The author's concluding words are extremely beautiful and they point clearly to the ultimate religion of humanity. "When we look up on a starry night at a Universe which widens as we gaze, and which yet may be, and no doubt is, but a speck in the infinite whole, we realize the vastness of the plans of God, and we in the midst of sorrow and suffering and pain, can afford to wait in hope and patience. Our sorrows, our sufferings sink into insignificance. They are but what is incidental to a stage, to one of the infant classes in the great school of God. They will seem, when we get higher, like the sorrows of our childhood, so bitter then, seem to us now, and we can in hope and patience lift up our voices to God at His altar and cry: 'Heaven and earth are full of Thy glory. Glory be to Thee, O Lord most High.'"



EXTENDED VISION; OR, LOOKING BEYOND THIS WORLD. By Rev. G. Tabor Thompson, D.D. Price \$1.00.

This new and handsome volume, bearing imprint of Macoy Publishing Co., is an extremely lucid exposition of Death and what lies beyond it, from the standpoint of a cultured and experienced Spiritualist. Dr. Thompson is at present the pastor of the Spiritualist Temple, 12th street, Philadelphia, one of the oldest and best known Spiritualist societies in America. The volume before us contains

the substance of a good deal of teaching which though well adapted for regular ministerial purposes, has so wide a bearing upon human life always and everywhere that the author has conferred a boon on a large class of readers by placing these essays in a form where they can be permanently enjoyed and studied. The style is popular and all the chapters are brightened by touching anecdotes of great heart interest. Not only does the book contain 21 well-written essays, but it is enriched by a fine selection of noble poetry, including gems from Whittier, Longfellow, Tennyson, Gerald Massey, Elizabeth Doten, George Eliot, Edwin Arnold, and many another equally inspiring if less widely celebrated bard. The whole tenor of the book is both radical and religious. Many curious theological opinions are harshly dealt with because they becloud every rational view of our life beyond physical dissolution, but there is very much in Dr. Thompson's writing which forcibly appeals to the sympathies of all spiritually-minded and humane people. The subject lends itself naturally to sentimental more than to rationalistic treatment, and though the intellect has claims we have no right to ignore, we are certainly fully justified when we admit the companion claims of deep and pure affection. In hours of bereavement much genuine comfort can be extracted from Dr. Thompson's broad and reasonable philosophy, for though he goes almost to an extreme in ministering to the affectional needs of human nature, he also respects the demands of reason in all connections, and wisely and happily commingles sound ethical teaching with consolation for the newly afflicted. Among the many choice selected poems which beautify the work from beginning to end, one of the most striking is "My Kingly St. Bernard," a tribute to a noble dog, by Emma Rood Tuttle, in which the hope is tenderly expressed that a faithful quadruped may be found among other friends in spirit-life. Dr. Thompson is himself a poet, many of his hymns are very popular, and we are glad to find a few of these in the compendious volume of 281 pages in which he has done much credit to the literature of the Borderland and states beyond it. The author has lovingly dedicated his book to his arisen mother and father. In the Introduction he tells the reader not to expect "a miracle of erudition," because the object is to present truth in such clear language that the non-scholastic may clearly understand. We bespeak for this timely visitor to our libraries and book tables a wide and useful circulation.



#### THE PILGRIMAGE OF A SOUL. Price 50c.

This is a Philosophical and Spiritual Poem in 15 cantos, by C. G. Oyston, who writes in such truly Byronic style that one may well believe he is inspired by that truly sublime as well as melodious poet. Mr. Oyston in early days was an English working-man without any scholastic training; he was, however, a deep first-hand student of nature and soon became an ardent enquirer into psychic mysteries.

For several years past he has been a frequent contributor to the Metaphysical Magazine and other high-class publications. In the poem before us we find many traces of a powerful intellect seeking to grapple with universal problems. The style is bold and venturesome, and the reader is carried far beyond ordinary heights and depths. For this reason the poem appeals especially to those who are wrestling with Cosmic conceptions rather than with questions pertaining only to the surface of existence. As a contribution to solid and enduring poetry (certainly not to ephemeral verse) this powerful epic deserves to take high rank. As the problems of pre-existence and re-incarnation are now being widely discussed, and this poem traces the progress of the Soul outward into earthly expression and onward, through many lives, to celestial altitudes, and moreover treats this transcendent theme in a luminous as well as imposing manner, we are sure it will find a welcome reception on many a gift table at this holiday season. The outward appearance, blue and gold, is very attractive.



ANCIENT MYSTERY AND MODERN REVELATION. By W. J. Colville, R. P. Fenno & Co. Price \$1.00.

This latest work by W. J. Colville is now selling very rapidly all over the English-speaking world. It has received numerous complimentary notices from the press of Great Britain and Australia as well as all over America. The book is divided into 24 sections treating of a great variety of topics of special interest to students of Comparative Religion and Philosophy. Many citations from old and rare MSS. will be found in the course of its 352 pages, exclusive of the Appendix, which gives a historical sketch of the practice of Suggestive Therapeutics, illustrated by a special reference to the admirable and highly successful work of Dr. Sahler and his associates at Kingston-on-Hudson. A large consignment is in stock at 49 John street. Price \$1.00.



"THE MYSTERY OF ASHTON HALL," by Benjamin Nitsua. Austin Publishing Company, Rochester, N. Y. Price, cloth \$1.25; paper, 75 cents.

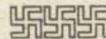
This work of 300 pages deals, with most convincing evidence, of other worlds besides this of physical perception. The great mystery of death is dramatically set forth giving to those who have cultivated self-control an opportunity to put it to a test in the chapter where the hero, Mark Ashton, who met with a tragical ending at the hand of an unknown assassin, is brought back to life from the shrouded tragedy of the opening chapters.

Biblical Miracles, Salem Witchcraft and Invisible Helpers from other spheres are reasonably explained to be natural occurrences when knowledge of laws of higher planes are more generally known.

Altogether it is a book that will appeal to those who are at that critical psychological stage, when, like Alexander of old, they are demanding more worlds to conquer—only this time the development of consciousness is the necessary instrument, instead of swords and guns.

Copies are in the Library.

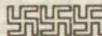
Annie Peake.



The TAROT of the BOHEMIANS, called "the most ancient book in the world" on its title page, also comes to us with the imprint of Rider & Son. This very remarkable literary curio is said to be for use of Initiates only and is styled an "absolute key to Occult Science." The work was produced in French by Papus, translated by A. P. Morton, with preface by A. E. Waite. The numerous plates and wood-cuts which illustrate the handsome volume add very greatly to its value and tend to endow a pack of playing cards with a mysterious dignity entirely aloof from their accustomed uses. Divination by Cards is traced to Egypt in the very long ago, and it is believed that the Gypsies to-day are descendants of quite illustrious ancestors. The book before us is achieving a large sale by reason of its extremely fascinating character, but its readers are certainly an elect coterie, for to the average observer its appearance is deeply mysterious after we have passed the Introduction, which is a fine, historic summary. As an intellectual exercise demanding close concentration the out-working of the many intricate figures may surely prove salutary, but only patient experiment can throw much light upon the utility of Cartomancy. Quite apart from a description of the cards themselves we are treated to a large amount of explanation of Kabbalistic mystery, for the author treats his subject religiously and thoroughly, so much so that the book has become a veritable mine from which we may extract all sorts of curious information. As many people are terribly alarmed lest the publication of knowledge long held secret will prove injurious if given to the masses we are glad to quote the sensible words of Papus in this connection: "It is one characteristic of the study of true Occult Science that it may be freely explained to all men. Like the parables, so dear to the ancients, it appears to many as only the expression of the flight of a bold imagination: we need, therefore, never be afraid of speaking too openly; the Word will only reach those who should be touched thereby." Papus is evidently thoroughly in earnest and feels assured that in the ancient Tarot he has found a key to the profoundest mysteries. The main volume, which retails in America at \$2.50, is supplemented by a small work called *The Key to the Tarot*, by A. E. Waite, "being fragments of a Secret Tradition under the Veil of Divination." This exposition

greatly assists the cartomancer in the prosecution of the subtle art, as it furnishes a meaning for every card and the best methods of dealing with them. A supplement giving a review of 26 books, all treating on this one topic, adds an important literary element useful to the curious bibliographer. The Tarot Cards themselves are quite unlike our common playing cards and pictorially suggest their mystic origin. Until very recently they have been very expensive and difficult to procure, but they are now easily obtainable for \$2.00, or with the two books, making a complete outfit, \$5.00.

Mystic Light Library Association is now making a specialty of all the publications of Rider & Son, and supplies them at only such advances over the English prices as are rendered inevitable by cost of transportation and duty.



Among the many excellent periodicals keeping abreast with the highest and most scholarly thought of the age, none reaches our office more highly interesting or more deserving of world-wide circulation than the OCCULT REVIEW, published monthly by the well-known firm of Rider & Son, 164 Aldersgate street, London, E. C., at \$1.75 per annum.

The scholarly editor, Ralph Shirley, very recently paid an important business visit to New York, during which he made arrangements with The Mystic Light Library Association to supply his admirable periodical at Club rate with BULLETIN for \$2.00 per annum. We strongly advise all interested in the best and most comprehensive varieties of literature dealing with Mystic, Psychical and all kindred subjects, to take immediate advantage of this offer, and particularly now that we are about once more to change the date on our calendars. A year's subscription to two excellent and always interesting, as well as instructive, magazines will surely constitute a most attractive and useful present to a thoughtful friend.

The list of contributors to the OCCULT REVIEW is a long and distinguished one, including many of the most richly learned writers on unusual subjects in both hemispheres. During 1910 articles have appeared from many wisely guided pens on almost every phase of life and history and the Editor's own "Notes for the Month" have been invariably up to a singularly high standard of excellence. To all who are interested in following a friendly controversy regarding the relation of the Historical to the Mystical elements in the Christian Gospels and other widely venerated Sacred Literature, the past several issues have afforded much rare food for thought and study, and for those whose taste runs to the marvelous, there is always an abundant wealth of material exactly to their taste. The OCCULT REVIEW is now published in New York as well as London, and so popular is it becoming that we are informed by several news agents that it promises soon to become one of their best sellers.

## TIDINGS FROM INDIA.

We are regularly in receipt of many valuable periodicals from India, all of which prove convincingly that there is a great wave of reviving interest in all that makes for progress sweeping over that marvellous historic land. But not only are such publications issued in India itself, the State of California is the home of one of the most richly instructive periodicals dealing with Hindu thought and life that we have encountered. The proprietor and editor is the well-known Baba Bharati who has recently returned to Los Angeles after a visit to his beloved native land. The title of the new periodical is EAST AND WEST; it is also known as The Light of India. Each number of the present series, which started September, 1910, is filled to the brim with information as exciting as the most attractive romance, and it is so diversified and comprehensive that the magazine is becoming quite a handy encyclopedia of fact concerning the religion, philosophy, social life and institutions in general of the land of the Ganges. Now that the Orient is so easily accessible and travel is so constant between old lands and new we certainly ought to extend a cordial welcome to a publication which furnishes correct information at first hand regarding a country and people about whom many lamentable misconceptions still prevail. It has been our good fortune to visit the Krishna Home, 1430 Dana street, Los Angeles, and enjoy the hospitality of Baba Bharati on several occasions. This learned Hindu is a delightful host, always ready to extend cordial greetings to any who are disposed to treat his religion with the common courtesy which we all expect extended to our own. There are many beautiful features about the residence and grounds adjacent in which a Temple will be erected as soon as a few necessary preliminaries have been satisfactorily completed. EAST AND WEST with BULLETIN for \$1.25 per annum. EAST AND WEST alone \$1. Single copies 10 cents.



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number are selling for holiday gifts. All the works of Mrs. Besant are on our book table and obtainable at very reasonable prices from Mystic Light Library Association.



"THE CHANGING WORLD," a large and intensely interesting work containing the famous lectures given by Mrs. Besant in London during June and July, 1909, is now on sale in new edition. Price \$1.



ALEXANDER ASTRONOMICAL ALMANAC. By Richard Alexander, 124 East 25th street, New York. Price 50 cents.

Having read with intense interest this wonderful annual for 1910, we are looking forward to the nearing appearance of this truly remarkable almanac for 1911. Astrology as well as astronomy is now greatly to the fore and the producer of this unique Year Book is a profound student of the ancient science of the stars. The amount of curious instruction condensed in this singular output is truly amazing, and to all who wish to make the acquaintance of astrology, as to its distinctly practical outlines, will be both delighted and edified with this daily companion which is so constructed as to give exactly the sort of information called for by students in the smallest possible compass and in the clearest available terms. There is something to interest everybody in this multum in parvo, no matter where born or how situated. Prof. and Mrs. Alexander are deep students of science on its inner and outer sides and they show unusual breadth of thought and wideness of information in the charming manner in which they have succeeded in effectively combining the mystical with the practical.



"PROGRESSIVE THINKER," published monthly at 56 Hunter street, Sydney, Australia, edited by H. P. L. Cardew, is always a welcome visitor to our tables. Filled with excellent articles on health, happiness and prosperity, it shows that our friends in the Southern Hemisphere are truly wide awake.



NOTICE.—Every book and periodical mentioned in any way in these columns are always on the Free Reading Table, and can also be obtained on the Library plan from Mystic Light Library Association, 49 John street, New York. Books intended for review should be addressed to the editor as above.

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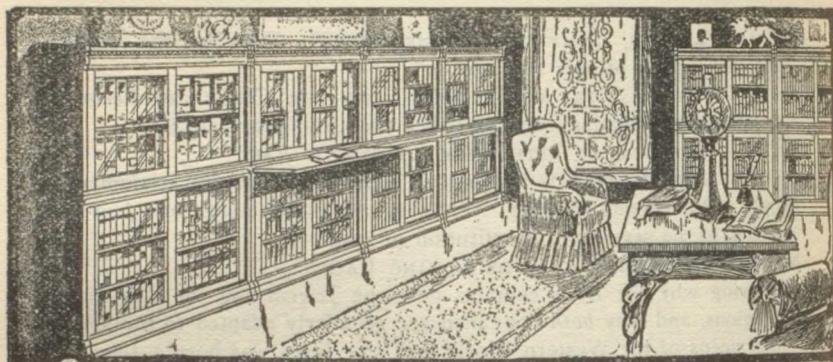


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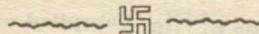
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Please notify the Bulletin of any Changes or Other Societies.

### The Cameo Club Salon

The opening function of this highly representative organization was a brilliant success at the Waldorf-Astoria, Fifth Avenue, on Thursday evening, November 17. Mme. de Vaux-Royer, the accomplished president and founder, was ably assisted by Prof. Clarence de Vaux-Royer and Miss Paula Seinnacher, who have charge of the music, which is always a delightful feature. Addresses were delivered by the President, Dr. J. Gardner Smith, Prof. C. H. A. Bjerregaard, and Mrs. M. Reid. The objects of the Club are educational along specially advanced religious and philosophic lines, therefore the topics treated are always of a character to specially interest earnest enquirers into life's deeper problems, though the Club atmosphere is always one of genial good fellowship, not unmixed with due regard for external symmetry. The next great gathering of members and invited guests will take place on Thursday, December 15, at 8.30 p. m. Among the speakers announced for future functions are Dr. Anna Howard Shaw, Rev. Henry Frank, Mrs. Henry Villard, Rev. Dr. Randall, Mirza Ali Kuli Kahn (of the Imperial Legation at Washington), W. J. Colville, Victor Maurel, and others. Mme. de Vaux-Royer's address is 522 W. 136th street, New York.



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**147 Macon St., Brooklyn, (close to Marcy Ave.) 8:15**

Friday, Dec. 2d.	The Law of Re-birth, Re-embodiment and Re-generation.
Monday, Dec. 5th	Four Planes of Consciousness, Their Right Relatedness.
Wednesday, Dec. 7th	The World's Expectations of a Coming Messiah; Immaculate Conception.
Friday, Dec. 9th	Astrology in the Light of Spiritual Sovereignty.
Monday, Dec. 12th	The Power of Thought in Social Reconstruction.
Wednesday, Dec 14th	A Chorus of Virtues—Courage, Prudence, Sympathy, Trust.
Friday, Dec. 16th	How to Strengthen Our Will and Discipline Our Expectation.
Monday, Dec. 19th	Mental Suggestion (not Hypnotism); Its Law and Application.
Wednesday, Dec. 21st	The Winter Solstice, and Thomas (the Doubting Apostle) Unified.
Friday, Dec. 23d	How We May All Celebrate Christmas Usefully and Worthily.
Wednesday, Dec. 28th	Saint John the Beloved;—Love the Fulfilment of Divine Law.
Friday, Dec. 30th	Practical Uses of Memory and Spiritual Benefits of Intuition.

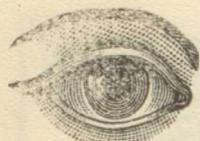
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